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# THE HERALD OF MISSION NEWS

## CONTENTS, P.

Our Views of Mission Work	137
Items of Missionary Intelligence	148
Monographs	155
Editorial Notes	172



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OCTOBER,

1896.

## OUR VIEWS OF MISSION WORK.

### HOW TO INCREASE THE EFFICIENCY OF THE OFFICERS OF FOREIGN MISSION BOARDS. \*

*Rev. W. R. Lambuth, D.D.*

The prayer "Thy Kingdom Come" is, at last, becoming incorporated into the purpose and work of the Church. The preaching and planting of the Gospel of the Kingdom has become a world-wide movement, and challenges the attention of the nations. The Gospel is no spent force. It is a divine thought, a divine purpose, a living energy that grows steadily upon the world. It is at once the power of God unto salvation to every one that believeth, and the fuel to that faith which has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." Intensive and unseen as its earlier leavening processes may be, for "the Kingdom of God cometh not with observation," its later growth and development, like the branches of the mustard tree, become extensive and far reaching. "I appoint unto you a Kingdom, as my Father hath appointed unto me," are words profoundly significant. As ministers to whom the word of reconciliation

has been committed, and as ambassadors who have been commissioned "to go and teach all nations," we are utterly unworthy of so great a trust, and will prove hopelessly incompetent in our administration if we have not a profound sense of personal responsibility to Christ for the wisest prosecution of this work.

The conduct of modern Missions has grown to be a science, and has all the elements of a conquest. The efficiency of the Missionary Secretary, to whom is largely entrusted the responsibility of carrying on the work, will be increased by giving him time to study the one, and facilities for prosecuting the other. An enterprise, which, though sometimes buried out of sight, can show a continuity of eighteen centuries, has wrapped up in it principles and possibilities which call for deepest thought and widest consideration. Moreover, there are problems presenting themselves at the very threshold of the secretarial office which demand solution; problems in polity, administration and finance; questions concerning the complete occupation of the field abroad, and the awakening of a missionary conscience at home; the creation of a constituency in the Church; the development of a missionary pastorate; the training of candidates; and last, but not least, personal growth in piety and spiritual power.

\* Read at the Fourth Conference of the Officers and Representatives of Foreign Mission Boards and Societies in the United States and Canada, and published at the request of the Conference in the religious papers that it may have as wide a circulation as possible.



In attempting to grasp and guide such an enterprise, the time element is clearly one of first importance, and must be provided for by increasing the clerical force, or by enlarging the secretarial staff, and better, perhaps, by doing both.

Dr. Henry C. Mabie, in a communication on the educational side of the Secretary's duties, remarks: "My own conviction is that a Home Secretary, in this country especially, ought to have fully one-half his time free from office details for his own private study, general reading, and preparation of fresh and forceful missionary addresses. The tendency is constant for all men in these secretarial lines, traveling about from place to place, broken in their habits of study, to depend upon previous preparation rather than to be making new and strong addresses on fresh themes. Thus a man in spite of himself shortly stops growing; his duties become perfunctory and formal rather than real and vital."

A more graphic picture of the limitations under which we work could hardly be given than is found in the reply of one of our colleagues, who answered on the wing. He had been out of his office the most of June and July, all of August and half of September. He was visiting churches, synods, and conventions, talking missions and money, and seldom had an hour in which to think even about this theme, concerning which suggestions had been requested. He closed by saying, "I know just now of no other way to increase *my* efficiency except by employing an assistant or two."

The perils which grow out of such conditions are very real, and who among us is not confronted by them? There is great

danger of superficial work, of abortive plans, of being snowed under by details, or of utter exhaustion of nerve force, mental energy and spiritual power, resulting in a condition of arrested development.

The following words from Dr. Judson Smith are to the point: "In our own Board, I think there should be a larger number of Secretaries, since the amount of work now devolving upon each one of us is in excess of that which any one man can render consistently with due attention on his part to the literature of Missions and the development of thought in our day. A missionary Secretary needs to be in constant and closest communication with all the religious and intellectual life of the times, and should have enough leisure from official duties to meet well these special calls. I am confident that the point I have mentioned is of very great importance."

Libraries replete with missionary literature should be established and at his service; annual reports of other societies gathered, manuscripts preserved, and maps, charts, and current periodical literature furnished to his hand. These will increase efficiency, but for the most intelligent work they must be supplemented by visits to the field. There the Secretary can make personal study of missionary topography, decadent religions, reformed heathenism, changing ethnic relations and forces; and the habits of thought, social conditions and religious life, failures and triumphs of his field officer—the missionary—upon whom so much depends.

Again, the efficiency of the Secretary will be increased by visits to the Mission field.

It is the part of true generalship to

scrutinize every inch of ground that is to be contested. Von Moltke, it is said, before the inception of the Franco-Prussian war, had deliberately measured every metre of his own and the enemy's advance, weighed to a gramme every German knapsack, estimated that of every Frenchman, and computed to a fraction the latent fighting force of the Teutonic and Gallic armies.

The largest facilities and best equipment should be at the service of that officer of the Board, who is called to be a leader among men, who must exercise the highest functions of statesmanship; who must financier at home and administer abroad; whose work as an educator is to inform the mind, to arouse and sustain enthusiastic effort, and to incorporate the missionary principle in the heart and conscience of the Church.

The Hon. John W. Foster, ex-Secretary of State, after his return from China and Japan, in a conference with the Secretaries of the Presbyterian Board, remarked: "I advise a larger visitation of the Missions, and closer personal supervision. There should be one Secretary on the field every year."

There is much in the suggestion, and it is evident that it grows out of a real demand for supervision by specialists, since several of our most experienced Secretaries had already reached Mr. Foster's conclusion. One of them affirms it to be his deliberate judgment that "It is important that the Secretaries, especially the foreign Secretaries, should have opportunity frequently to visit the fields where missionary operations are conducted, so as to bring the administration at home and the work abroad into the closest possible

relations." Another, Dr. A. B. Leonard, gives his views in the following words: "If practicable, the Secretaries should visit the fields of which they have charge, and study the situation on the ground, where the work is done. Boards would find it greatly to their advantage, and a saving of money in the end, to send Secretaries to foreign fields. The importance of this may be seen in the fact that the Boards depend almost exclusively upon the judgment of the Secretaries, and they need to be well informed."

A Secretary is not warranted in making trips to a Mission field for pleasure, nor should such a visit be an "autocratic tour, revolutionizing, tearing things up by the roots," but a journey, as Lawrence suggests, "for investigation, consultation, and encouragement." He should get off of the railroad and steamship lines, and seek in the interim of annual meetings to realize the actual conditions under which both foreign and native agents do their work. By sometimes sharing the privations of those who are on the picket line, his horizon will not only be the wider, but his compassion for those who are perishing more Christlike.

The efficiency of the Secretary, in the next place, will be measured by the working power of the organized force behind him. His aim should be the conversion of the entire Church into a missionary constituency. I avoid the phrase "missionary constituency in the Church," as it is an implied acknowledgment of an element which is non-missionary. The existence of such an element in a body of Christians believers indicates not only an anomalous condition, but one that will ultimately prove fatal to spiritual growth and reli-

gious activity. The whole Church must be impregnated and fertilized by the missionary spirit. This is the great work to be done at home.

In his introduction to his latest book, "Christless Nations," Bishop Thoburn says: "I have no longer any doubt concerning the possibility of victory in the field abroad, but the Church at home is not prepared for victory, and has little thought of trying to utilize it when it comes.

"The Christians of the present generation, especially in England and America, are face to face with the most startling responsibility which any Christians have ever borne. They are not meeting this responsibility; they do not realize what it means. They should, by all means, gather all possible information concerning the foreign field, but in the meantime let them study their relation to the work. The present demand upon the home churches may be considered heavy enough by some, but it is trifling when compared with demands which will soon come from the other side of the globe."

This statement from a great missionary leader who has the purview of two hemispheres seems enough, but when he adds in the body of the book that, "If the workers could be found ready to receive them, one hundred thousand candidates for baptism could be enrolled in India alone before the close of the present year," we are almost overwhelmed with the vastness of the problem. Other than God's help there can but be one recourse—the Church. Like the live oak of Florida, whose roots interpenetrate an area equal to its spreading branches, so must the Church at home give adequate nourish-

ment to the work abroad. In it are gathered resources sufficient for the prosecution of any enterprise. The masses in the Church have not yet been enlisted, they must be organized into a praying, working and giving constituency. "A missionary paper in every home and a contribution from every member," should be the watchword. But such a constituency cannot be built up without the creation of a missionary conscience in each church member. A missionary church is necessarily made up of individual missionary units. These must be made sensitive, responsive, intelligent, and loyal. The missionary conscience grows out of a deep sense of personal responsibility to Christ for getting the Gospel preached to every creature, and can only be created by the faithful preaching of the Gospel in its double relation to Missions and our individual obligation. It is certain that "An intelligent, devout, and permanent constituency is, under God, the first condition of success in missionary work. It must be composed of men and women who believe in Christ's commission to the Church, who believe in their personal call to support the work, who pray for its success, and who are committed to its support for life." How are we to secure this constituency? Neither one secretary nor a score would be sufficient in a church of even one hundred thousand members, and yet some of us have to do with more than a million. We must look elsewhere to a providential agency for such work. We have not far to go.

The Lord of the harvest has placed in the pulpit His own agent for reaching the pew. This brings us to our next proposition. The increased efficiency of the Sec-



retary in educating and organizing his missionary constituency—the Church, depends upon the development of a missionary pastorate. Of one thing the writer is certain, a pastorate that is not missionary will cripple both Secretary and Board beyond measure.

Dr. A. C. Thompson never wrote a truer thing than in his book on "Foreign Missions," where he says, "The Church that is not missionary in its spirit must repent or wane; the pastor who is not should reform or resign." The motive which impels a missionary church is the constraining love of Christ; its reservoir is a missionary pastor, who imparts as he receives from the divine source of supply. No church rises higher in evangelistic spirit than its pastor. In the education of the conscience of the Church the pastor's position is strategic. He holds the key to the situation. We were unanimous in this conclusion when Dr. J. O. Peck, of New York, led in the discussion of this subject in 1894. So widespread was the felt need of profound emphasis at this point, that Dr. Willingham, of Richmond, Va., declared in ringing tones, "The question of to-day is how to get the pastors. If we do not get thorough missionary pastors at the head of our churches, we never will succeed. So much depends upon the heart and life and teaching of the pastor that we can take the churches and say what their contributions will be by naming the pastors of those churches in ninety-nine cases out of a hundred."

The following figures gathered by Rev. J. E. Adams, Secretary of the American Inter-Seminary Evangelical Alliance, brings out in strong light the necessity for a prayerful consideration of this crucial

point in our missionary economy at home. Only 75 per cent. of Protestant congregations in the United States give anything to Foreign Missions. The average amount per communicant is forty cents, or less than one cent a week. For every dollar given to this work, \$14.34 is spent upon ourselves for "the single item of local congregational expenses." For every male missionary the Church sends to the front, she keeps sixty-six to guard the base of supplies at home; for each of these men the Church sends down into the pit it takes 9,264 to stand around and hold the ropes. What a spectacle for men and angels!

How do we account for all this? A silent pulpit explains it. It has failed fully to declare the one great purpose of God in the redemption of a lost world, and the whole duty of man. So long as pastors omnibus all their collections, riding the Foreign Missionary cause in on the merits of some other benevolence, or open a missionary campaign with a chapter in apologetics, or appeal to the low motive of church pride, or rely upon mere gush and sentiment, we cannot hope for a missionary church. The home field needs subsoiling. The dependence of the Secretary is upon men who dare to set the coulter deep; men who are far-sighted enough to plant acorns for oak trees instead of scattering a few seeds for morning-glories.

Our declining collections may be due as much to surface cultivation during the past thirty years as to hard times during the past three. If by the falling off in bequests from the few we are driven to a determined and persistent effort, through missionary pastors, to secure systematic and proportionate giving from the many,

we will have made in missionary economics the greatest advance of the century.

I dwell upon this part of my paper as being of vital importance. Is the Church unwilling to accept the responsibility of her prayers? It would seem so. The Church prayed during the first half of this century for the opening of barred gates and the breaking down of barriers; and during the second half for more laborers. In answer, the world field has been opened to us, on the one hand, and on the other, the young life of the Church pledges itself for service through the Student Volunteer movement, the Christian Endeavor, and Epworth League. But the Church fails to respond. "The recruiting office is closed," is the report of the Committee on the Home Department at the last annual meeting of the American Board, and it adds, "the explanation is found in the financial statement." Going back of the financial statement, and referring to page twenty-one of the Report of the Prudential Committee, we find the explanation. Out of 5,300 churches, 2,300 failed to make any offering for Foreign Missions. Nor is this true of the Congregational Church alone. In a recent appeal Dr. S. H. Chester calls upon the Synods and Presbyteries of the Southern Presbyterian Church to help him bring 1,100 non-contributing churches out of 2,700 into line. In the Methodist Episcopal Church, South, a careful analysis of the missionary collections, reported by over 5,000 pastors during the past four years, demonstrates beyond a doubt that they rise or fall in any given church with the pastor who may be appointed to it. While under episcopal supervision a larger proportion of churches may report collections, the pitiful average of twenty-two

cents per member for Foreign Missions, gauges too well the spirit of both people and pastors.

How can the Secretary build up a missionary pastorate, and through it a missionary church? I reply, first, by enlisting the men who are already leaders; and second, by educating the men in the seminaries who are to officer the armies of the future. Dr. Mabie makes such an excellent suggestion concerning the first that I cannot forbear quoting him at length:

"For too long the Secretary has been expected to raise the funds of the Society, whereas this might rather be the work of the pastors in the churches. The Secretary ought rather to be an educator of the pastors of churches in the large, both by his written articles and his public addresses; thus he would become a fertilizer of the field, and not a mere gleaner in it. In my own work I have made great use, ever since I began, of frequent and wide-spread missionary conferences, holding for two or three days in a place. In these conferences I have sought to bring forward the most capable pastors, returned missionaries and other workers, for a presentation and discussion of the most vital Biblical principles underlying world-wide Missions. In these meetings I have tried to hold myself, under God, personally responsible for the tone of the meeting, the character of the programme, and the general drift of teaching. I have sought to crowd up the participants in these meetings into a higher conception of things—a more purely Biblical conception—than they would probably have chosen but for my urgency. Some of these conferences have accordingly proved to be a revelation and a surprise to most of the people attending them. They have proved



more interesting than people have expected, and they have had a reflex influence, surprisingly fruitful upon the local church and the home field. They have led to the one thing essential to the growth of Missions, namely, the deepening of spiritual life."

Why could not pastors themselves take up the work Dr. Mabie has outlined, and carry out the plan in rural districts too remote and too numerous to be compassed by the Secretary?

As to those who are to be the pastors of the Church of the future, and it is through these that we can do our best work, a wise statesmanship will begin the training in the home, carry it into the local church, continue it in the college or seminary, and complete it in the pastorate. By beginning this educational work in Missions in the family and local church, where we will find the roots of all that is wholesome and permanent in Christian society, we not only secure symmetrical development, but avoid the distinction and limitations which so often separate theological students from the lay element in our institutions.

The missionary layman and the missionary pastor are complementary. I affirm it as a profound personal conviction to-day that we have a mission to laymen as well as to pastors. The one involves the other.

The question of administration is so broad and opens up so many possibilities for improvement that the entire time given to this paper might have been devoted to it. I will barely mention a few points:

*First:* Division of labor and distribution of responsibility between two or more Secretaries. A clear understanding and definite arrangement in the outset as to administration of home or foreign affairs, or a wise division

of the Mission fields, will largely conduce to precision and efficiency, as well as prevent friction. The same is true of committees and sub-committees, as, for example, on candidates, languages, publication, finance, etc.

*Second:* The Secretary should be *ex-officio* member of most, if not all, of these committees.

*Third:* The officers of the Board should have their headquarters in the same city. Without this, prompt and co-ordinate action is impossible. Vexatious delays will so handicap freedom and precision of movement that serious miscarriage of otherwise well-matured plans may result. The Secretaries and Treasurers of more than one Board in the United States are separated by great distances.

*Fourth:* It is of paramount importance that the Secretary should give a large measure of time and thought to the formulation of a missionary policy. This should be deeply imbedded in the underlying principles of the Scriptures. In it he should adhere to apostolic methods, and only depart from the same where the changed conditions of a later age absolutely demand it.

*Fifth:* Scarcely less important is the necessity for incorporating the policy and methods of the Board in the working life of the missionary. This should become as much a matter of conviction with him as with the officer under whose supervision he goes, and the indoctrination should begin at home upon the acceptance of the candidate, and, if possible, under the personal instruction of the Secretary. Unless the missionary goes forth with such an imprimatur he can hardly be considered an accredited agent. Diversity and confusion instead of unity along all great lines of

movement will be the result of failure here.

*Sixth:* Missionary comity, in the light of a century's experience, should be studied and practiced. A wise regard for this branch of missionary economics on broad Christian lines would have long since led to a masterly and complete occupation of the field. Nor could Lawrence have been able to say, "I have seen the spectacle of rival societies bidding against one another for both scholars and agents; planting weak churches side by side, while large country districts are neglected, and distracting the minds of native Christians by the enforcement of distinctions alien both to their thought and their history. In India thirteen different Presbyterian bodies are at work, usually in harmony, but sometimes in rivalry. A Presbyterian missionary, for instance, tells us of a case where, in one small town, besides a government institution, there are two Presbyterian boys' schools for the heathen, two congregations which might easily be self-supporting if united, and two girls' boarding schools in prospect."

A similar condition of things is true of Methodists in more than one field. How long shall we suffer this to continue?

*Seventh:* The publication of a missionary journal with officers of various Boards on its editorial staff. The object of this periodical to be the discussion of principles, polity and methods which vitally concern both work and workers at home and abroad. Such an enterprise may be postponed until the remote future, but I firmly believe the time will come when it will be undertaken. If launched in the spirit of that Christian fraternity which has brought us here, it will tend, as nothing else, to

unify our forward movement, and help not so much to any attack by individual detachments as by an army of occupation upon the great missionary battle-fields of the world.

We opened the discussion of this topic by pointing out the necessity for time for the study of missionary problems and for a larger intellectual equipment. We close by urging that an adequate amount of time be given to the devotional study of God's word, and to personal spiritual culture. This matter is vital. Neglect at this point may prove fatal to our Missions, our efficiency in office, and to our own souls.

Let us hear the testimony of a worthy colleague who speaks to us out of his heart: "Another limitation most difficult to guard against is the tendency to officialism, to become the mere engineer of a machine, rather than the inspiring leader of the churches on the one hand and the missionaries on the other. There is so much that is purely administrative—routine work—and it takes so much time, and often so much anxious thought, that he has little of either left for that which should be his highest use and most effective service to the Church. More than this—for he is distinctly human—contact with the lower and formal tends to lower his own feelings, and unfit him for the higher exercise of his powers and opportunities. I speak it to my shame. I came to this office thirteen years ago, with the distinct conception that it should be a center of spiritual force and vital inspiration for our missionaries, for the churches, pastors, students and people. I have never lost the conviction, but I am often overwhelmed with confusion when I think how far short I have come, and do come, of the idea. My only excuse for thus

lugging in my own experience is that I suppose it reveals a danger and limitation—often enforced—which is common to all.”

Brethren, we who are called upon to feed others, must ourselves be fed. We who would impart life to others, must ourselves be vitalized, and enriched daily with increasing measures of grace. The great organizer and master-builder of Mission churches in the regions beyond continued steadfastly in prayer. In eleven out of thirteen of his epistles, the Apostle to the Gentiles gives “assurances of devout remembrances on his part.” As he grew in prevailing prayer his missions grew in spiritual power. Brethren, let us with invincible faith claim the promise of the Father. We can afford to tarry in Jerusalem until the enduement of the Holy Spirit is ours, and then our prayers will be answered, as was David Brainerd when he said: “I long to be as a flame of fire, continually glowing in divine service and building up Christ’s kingdom to my last, my dying moment.”

The efficiency of the Treasurership can be increased, in the first place, by recognizing the strong personal equation it involves. A heavy responsibility rests upon the Treasurer of a Board of Missions, and peculiar fitness is required for the position. His qualifications, in addition to those of piety, sterling integrity, and a missionary spirit, should be a thorough training in business, a good stock of common sense, and capacity for financiering on a large scale. A mere accountant or bookkeeper is unequal to the demands of a position where investments, as well as ways and means, call for wise, safe counsel. Such an officer should have that quality which Thomas Jefferson inherited from his father,

a surveyor and successful man of affairs in the Commonwealth of Virginia, of whom it was said, “his judgment was swift, solid and unerring.” But efficiency depends upon more than a personal equation.

Second, the office itself and the entire department should be raised to the dignity of a co-ordinate branch of the administrative service. By doing this the purview of work is enlarged, a sense of self-respect and of personal obligation created with the result of inspiring immediate effort at better equipment. Conscientious effort is always more efficient than perfunctory service. The transfer, moreover, from the Secretary to the Treasurer of all that legitimately and necessarily belongs to this department would increase the efficiency of both officers. We quote the opinion of the Treasurer of one of our largest Boards in regard to correlation of duties:

“I believe, sincerely, and I hope without magnifying the personal element, that the treasury departments of our Boards greatly need to be dignified and recognized as an important factor, not simply in the disbursement of a given amount of money, but in studying the financial problem, which is, after all, so large a factor in our work. I believe, also, that there is a tendency to lay upon Secretaries, trained peculiarly for other classes of work, an undue share of the financial problem, for the reason that their correspondence may be so filled with questions as to appropriations, buildings and kindred topics, that the financial view becomes the largest view to the missionary in his relation to the home office. I would be inclined to advocate a system which would study carefully the elimination of these problems from the habitual correspondence of the Secretaries,



either through having a Financial Secretary, or, where the magnitude of the work did not call for this, throwing some of this work upon the Treasurer. I do not mean by this that the Treasurer should have the responsibility of decision, but that his duty, or the duty of a Financial Secretary, should be to scrutinize appropriations and summarize the relation of any new proposition to existing forms of work or expense."

Third, the officer should be brought into closer relation to the Board. The relation of Treasurer to the Board should be organic. While he may be elected by that body, and should be subject to its authority, he should, at least, be an *ex-officio* member. The largest sense of personal responsibility there cannot be without an organic relation, and conscious responsibility there must be when the duties of the Treasurer make it necessary that he should keep "an exceedingly careful and unremitting watchfulness and oversight of current receipts and expenditures;" guard against the misappropriation of funds, give frank and timely warning in case of unwise expenditures, and see to it that funds are applied to the objects to which they were directed. In shaping the financial policy of the Board, in planning to meet emergencies, or in carrying out business measures by correspondence with financial agents abroad, there must be a relationship sufficiently strong to justify authoritative opinion and prompt action. No mere employee can speak with such authority. I would not advise, however, that responsibility should rest upon the Treasurer alone, but that it should be shared by a Finance Committee, which should direct and control all investments, loans and bequests.

In further support of these views I quote from one of our colleagues of large experience, Dr. A. Sutherland, who has served as Secretary and Treasurer :

"With us the Missionary Treasurer, although a member of the Board, is not an active officer—that is, he transacts no part of the business, and spends very little time at the Mission Rooms. After financial matters have passed the committee stage, the business is transacted almost entirely by the General Secretary. This holds true of all correspondence with the missionaries on financial matters, as well as of preparing estimates to be laid before the General Board at its annual meeting. I cannot say that I regard this as a good system. It would be much better, where the nature and extent of the work allows it, to separate entirely the secretarial work from that of the Treasurer, and leave with the latter officer the complete management and control, in connection with the Board, of all the financial side of the question. Perhaps the weak point in such an arrangement would be this, that the missionaries would regard the Treasurer as a sort of commissariat general, whose sole duty was to send on supplies, and who had no right to interfere in the way of advice or supervision of expenditure. It seems to me, therefore, that the relation of the Treasurer to the Board on the one hand, and to the missionaries on the other, should be such that he would have the right, not only to communicate with the missionaries on all matters of finance, but to speak with some degree of authority in regard to either forms or degrees of expenditure that might seem to him to be questionable or inexpedient. This would involve giving him a good degree of authority, but certainly not

more than would always be given to the treasurer of any financial corporation. There is a business side to all missionary operations, and the business aspect is entitled to more consideration than it has received in the past."

Fourth, a more thorough and exact knowledge of the work that is to be done, and better facilities for doing it, will immensely increase efficiency.

The Treasurer should make a careful study of the Mission fields, routes of travel to and fro, transportation of freight, rates of exchange, banking facilities, and conditions of finance peculiar to foreign markets.

He should not only be furnished with adequate clerical help, but should have facilities for securing reliable information from the field concerning self-support and native contributions, and be prepared to disseminate such intelligence as may stimulate interest and lead to systematic giving and larger collections.

The Treasurer could largely increase the income of the Board by personal cultivation of laymen in order to bring them into touch with Missions, by keeping a watchful eye for legacies, by making wise investments, by the careful husbanding of surpluses and balances, and by the vigilant supervision of appropriations for rents, buildings and repairs. There are no points at which silent but fatal leakage can occur more readily than these last, and where the administration of an efficient Treasurer can be better demonstrated.

Fifth, the efficiency of a Treasurer is increased by the efficiency of his agents. Mr. Dulles has well said: "In regard to the relation of a Treasurer to missionaries, it is evident that his work touches them all from

the time of their appointment throughout their entire career."

Careful instructions should be given newly-appointed missionaries concerning outfit, transportation, fluctuations of exchange, basis for estimates and appropriations, his method of bookkeeping, the financial policy and regulations of the Board, and their business relations to it and to the Mission. These will bear their legitimate fruitage in an administration notable for clear-headedness and economy, both at home and abroad.

Sixth, a financial system is indispensable. While the formulation of any plan of operations must largely be shaped by the polity of the particular church or society, that of the American Board is a most admirable one. It requires that "Each Mission shall annually appoint a Treasurer and Auditors, subject to the approval of the Prudential Committee; also Station Treasurers, who must be approved by the Mission Treasurer. Mission Treasurers are directly responsible to the Prudential Committee; Station Treasurers to the Committee through the Mission Treasurer. They are financial agents of the Missions for their several stations, with powers and responsibilities in their locality similar to those of the Mission Treasurers. They must submit accounts to the Mission Treasurer, as he does to the Board's Treasurer, such accounts to be open to the inspection of the members of the Station. Station Treasurers should only keep small balances of funds on hand for current needs. All deposits should be held by the Mission Treasurer, and if of large amount and not temporary, should be transferred to the Treasurer at Boston."

Responsibility by this plan is distributed, yet the policy of a strong central committee is carried out and each agent kept under careful supervision. Efficiency and economy are admirably conjoined.

## ITEMS OF MISSIONARY INTELLIGENCE.

## ABROAD.

**LATAKIA, SYRIA.**—Every letter brings cheering news from this center of missionary operations. On July 16th the Lord's Supper was observed at Gunaimia, when eight persons were received into the fellowship of the Church on profession of their faith, and eight children were baptized. Writing under date August 19th of a visit made to Tartoos, an important town in the southern part of the field, Miss Maggie B. Edgar says: "There seems to be a grand opportunity for work there. The licensee, M. Yacob Juraidiny, met with a warm welcome from the people when he went down about a month ago. There is an open door, too, for work among the women, and I was very sorry I could not arrange to stay longer with them. They would gladly receive us into their homes to read with and teach them."

**SUADIA, SYRIA.**—Miss Meta Cunningham, who had received leave of absence for a few months to visit England, has made up her mind to remain at her post this winter. "The anti-foreign feeling," she writes, "is growing stronger, and I would rather be with our people if there is going to be any trouble. Traveling is becoming more dangerous, and it is difficult to get any one to carry our mail. The Government is mobilizing troops, and every day the air resounds with the wails of those who are going and of their families who are left behind. What is in the future only God can tell, but one thing we are sure of, and that is that everything will be for the advancement of His kingdom, everything

overruled for the good of His people. May His kingdom come and His will be done on earth as in heaven."

**CYPRUS.**—At the September meeting of the Board of Foreign Missions it was agreed to allow Dr. W. M. Moore to transfer his work from Suadia to Cyprus. It is expected that he will remove to the island this autumn, and labor there as the associate of Rev. Henry Easson. Their headquarters will be Larnaca.

**ANTIOCH, SYRIA.**—We clip the following paragraphs from the Foreign Mission Report for 1896, presented to the Synod of the Reformed Presbyterian Church of Scotland at its May meeting:

The history of the Mission in Antioch during the past year has been perhaps a more than usually diversified one. There has been much to cheer and encourage in connection with the Mission, while, on the other hand, there have been many trying difficulties and discouragements. These arose in part from the continued, and, we might add, the increased hostility of the Greek Church community, and in part from the disturbed state of matters in that district, as well as in other parts of the Turkish Empire, arising from the massacre of the Armenians by the Moslems. It was feared that, when the passions of the Turks were aroused, and when, with impunity, they were allowed to perpetrate fearful horrors in the case of the Armenians, they might attack and destroy all Christian Missions in Syria and Asia Minor. And, had they dared, they doubtless would not have scrupled to



treat the missionaries and the native Christians as they treated the Armenians. Indeed the danger to the missionaries was considered to be so great that the British Consul strongly urged Dr. and Mrs. Martin to withdraw from Antioch to some place at the coast where they might be in less danger. But, with a courage born of strong confidence in God, our noble missionaries resolved to remain at their post, and not desert the native brethren, and leave them exposed to the malice of their enemies. It is ground for devout gratitude to God that, surrounded by dangers as they were, our missionaries and their little flock have hitherto been graciously protected.

Early in the month of May two trials befell the Mission, arising from the hostility of the Greek Church community. One of the members of the Mission was waylaid on his way home by some Greeks, and so grievously maltreated that he was carried home in an insensible condition, and was confined to his bed for five weeks. The case was taken to court, and the assailants, six in number, were each sentenced to three months' imprisonment. The next action of the Greeks was to bring a groundless and false criminal charge against one of the teachers in the Mission Schools, Rizzook Romi. On this trumped-up charge the teacher was arrested and imprisoned, and, after a mock trial, he was sentenced to six months' imprisonment by the Antioch Court. After being two months in prison in Antioch, he was removed to Aleppo, his case having been appealed to the higher court there. Various delays in the hearing of the case took place, which caused Dr. Martin and other witnesses to undertake toilsome journeys to Aleppo,

kept them in great anxiety and suspense for a considerable time, and involved the Mission in a large sum for law expenses. After long delay, and when the teacher, Rizzook Romi, had been in prison for six months, the Appeal Court at Aleppo gave judgment, declaring the teacher innocent of the charge brought against him, and setting him at liberty. So he was restored to the Mission in the month of March last. It is indicative of the unsatisfactory state of matters in Syria that, on a trumped-up charge, supported by bribed witnesses, an innocent man can be thrown into prison and detained there for a period of six months.

The work, in all departments of the Mission, is being prosecuted as usual with the exception of the colportage and open-air preaching. Owing to the disturbed state of the country it is unsafe for the colporteur to go out around distant towns and villages as formerly in the prosecution of his labors. Hence, for the present, his work is chiefly confined to Antioch. Dr. Martin is still enabled to continue the preaching of the Gospel, the house-to-house Bible reading and instruction by Mrs. Martin is still carried on; and the work in the Mission School is conducted as formerly. In former reports details of these different departments of work were given, which need not be repeated here.

The ordinance of the Lord's Supper was dispensed at Antioch on the 15th of March last. On that occasion the largest congregation assembled that has ever met on a similar occasion. Indeed the crowd was so great that many had to turn away, being unable to get within the door. It was estimated that there were no fewer

than from 240 to 250 crowded within the preaching room. The attention of the people was sustained throughout the whole services.

NEW HEBRIDES.—Our venerable friend, Dr. J. G. Paton, has kindly mailed us the following extract from the minutes of the Synod of the New Hebrides, and the cheering story which it tells will be read with peculiar interest by every one who has at heart the evangelization of the world.

63. The committee on reports of stations handed in the following minute, which was adopted:

That the Synod desires to place on record its thankfulness to God on account of the cheering nature of the reports submitted to it this year. These have been almost entirely of a bright and hopeful character; some record very substantial progress indeed, and from none is there news of reaction. So far from gaps having been made in the ranks of the Mission by death, the Mission staff has been reinforced by the arrival of four new missionaries, one lay assistant and two lady assistants. The health of the Mission families has on the whole been good, but we have to deplore much sickness and many deaths among the natives on some islands, and of persecution by the heathen on some others, carried at one place even to bloodshed.

Amongst the islands either wholly or almost wholly Christian, the work of building up and developing Christian character has gone on steadily, as is evinced by the large and sustained attendances, not only at the Sabbath service, but at prayer meetings and Bible classes. Special mention may be made of: (1) The growing spirit of

Christian liberality. Only to mention two instances, the attempt made last year by the people of Mr. Milne's district to support their own teachers has been sustained this year, leaving a credit balance, and the Tongan district has contributed £107 for Mission purposes.

(2) The readiness of many of the converts to go to the foreign field: There are thirty-eight couples from Mr. Milne's field now at work on heathen islands, principally as teachers.

(3) The number of accessions to the membership of the Church: 200 are reported from Tongoa, 85 from Erromanga, 50 from Havanah Harbor, 24 from Erakor, besides others.

(4) The Synod also rejoices in the large reduction of the old stubborn remnant of heathenism hitherto remaining on Erromanga, Efate and Nguna.

Epi is rapidly opening up. Twelve new schools, bringing instruction to 31 villages, have been opened during the year, and 76 adults have been baptized by Mr. Fraser. There is evidence to show that Futuna, too, is yielding to the influence of the Gospel, but one of the six districts is still totally heathen. From more distinctively heathen parts of the field the reports are full of encouragement. Tanna, for so long the hard spot in the Mission, cannot indeed be said to be yielding, but the missionaries are now at least held in highest respect, and their personal safety assured, and it is our earnest hope and prayer that the special effort now being made in the settlement of new missionaries there will be used by God for the conversion of Tanna in the near future.

Ambrym has now passed into the stage of opposition from the heathen, an opposi-

tion carried at one village to the length of the brutal murder of two young lads belonging to the worshipping party. This shows at least that the work is genuine, and that the good seed is taking root, and we desire to express our sympathy with the infant Church and worshipping people there, and bid them hold fast and be faithful even unto death. There were nine baptisms on this island last year. From Malekula, one of the greatest strongholds of heathenism in the group, the reports are most cheering, but at Pangkumu and Uripir the conflict with heathenism is still sharp, and deeds of horror are still of very frequent occurrence. At Aulua, however, a Christian atmosphere is found, and the work of God is very prosperous. At the new station at South West Bay, the outlook is full of promise. The people are most friendly, and, in spite of the recent murder of a trader there, they appear to place the greatest confidence in their missionary. There were 19 baptisms at Aulua, 4 at Pangkumu, and at Uripir there is a candidates' class with 9 members. One missionary has been absent on furlough from Malo, but the teachers are reported as at least holding their ground. As regards South Santo, while Tongoa is still clinging to its old ways, about twenty villages on the mainland are willing to hear the Gospel, and some work has been done amongst them by Dr. Annand and the students of the Training Institution. The people of North Santo still maintain their character as peculiarly receptive of the Gospel. There is here a large and promising field now open. Notwithstanding the death of his only two teachers, Dr. Mackenzie reports substantial progress.

The Synod regrets the serious hindrance to the work of the Mission on the heathen

islands caused by the lack of a sufficient number of native teachers to take advantage of the available openings.

We are also glad to hear that at North Santo, Epi and Tanna valued assistance has been given to the Mission work by resident Christian traders, and that kindly relations exist between missionaries and many traders who make no such profession.

The report of the Training Institution at Tongoa is encouraging. Twenty students are now on the roll, of whom the Principal, Dr. Annand, reports well. The buildings are now complete, but we regret to see that an institution so necessary to the successful work of our Mission is left with a debit balance of £45 at the end of the year. We trust this will soon be removed, and that the churches will heartily support this institution. Dr. Lamb reports good progress with the building at the Ambrim Hospital, but much still remains to be done. Miss Phillips, an experienced nurse with high credentials, has been added to the staff, and Dr. Lamb hopes to have one of the wards of the hospital opened in a month.

A new departure in this Mission is markedly the arrival of Miss Gorton as lady assistant at the Tongoa station.

The Synod regrets to learn that a persistent effort is being made to establish a rival Roman Catholic mission in these islands, especially on Ambrim and Malekula. Priests have been settled on Malekula for the last nine or ten years and on Ambrim for the last three years, but their number has been increased considerably lately, and the propaganda is very active on Ambrim. There are now about six priests on Malekula and four on Ambrim.

The following facts and figures may be interesting: There were 18 missionaries



and 271 teachers at work last year and 9,587 people attending school, and there are now 296 candidates for baptism; 492 adult baptisms and 148 marriages were solemnized during the year. The sum of £314 7s. 3d. in cash was raised, and 5,210 lbs. of arrowroot, amounting to about £260 10s., was made for Mission purposes. This item does not include the large amount paid for books in cash or by contributions of arrowroot. Sixteen couples volunteered for work on heathen islands and 1,120 natives renounced their heathenism and joined the Christian party, while the number of Church members stands at 2,082.

CHINA.—Dr. Griffith John, writing in the *Chronicle* of the London Missionary Society, says: "Compare the present with the past. In 1842, the year in which our first treaty with the Chinese Government was concluded, there were just six communicants in the whole of China—that is, in connection with the Protestant Church. In 1855, the year in which I arrived in China, there were about 500, certainly not more; in 1860, the year in which our last treaty came into full operation, there may have been 1,000; in 1890 there were about 38,000; and now there are more than 70,000, representing a Christian community of not less than 150,000 souls. The past five years have been years of exceptional trial, and yet the increase in church membership has been exceptionally great. In spite of riots, massacres, and all kinds of outrages, there has been, since 1890, an increase of more than 30,000 communicants. It took the first thirty-five years to build up a church of six members, while a church of about 70,000 members has been built up within the last thirty-five years. We com-

menced our first century in China with nothing; we shall commence our second, in all probability, with more than 100,000 communicants, representing a Christian community of not less than 300,000 souls. Is not that something worth thanking God for?"

#### AT HOME.

YORK, N. Y.—Report of the Woman's Missionary Society of the R. P. Congregation of York, N. Y.:

This report covers the time since we organized into a missionary society, February 15, 1895, until August 13, 1896.

We have now forty members, many of them young but willing workers, ever ready to "lend a hand" to carry forward the good work. The average attendance for the past year has been eighteen. Our meetings, held each month in the homes of members by invitation, have been characterized by harmony, good will and cordial welcome. All come with "a mind to work." These friendly meetings have been helpful to ourselves and we earnestly hope productive of good to others. Devotional exercises are followed by the roll-call, which is promptly responded to by the repetition of a passage from Scripture.

Papers have been prepared on such topics as "The Object of a Missionary Society," "Its Reflex Influence," "Its Influence Upon Others," "Plans of Work," etc. Also from time to time selections pertaining to work in our own and in other Mission fields have been listened to with interest.

One of the youngest of our circle was called to enter into rest. Some have been transferred to other parts of the Master's Vineyard, among these our former president, Mrs. W. C. Allen.

We greatly miss the stimulating presence and valuable help of these dear friends, but acquiesce, believing that they will be found faithful wherever called to labor.

It was our privilege to become acquainted with Dr. Balph who, while here, presented the cause which lies so near his heart.

To increase the treasury a "Missionary Tea" was held last August, and during the present month a "Lawn Social." One member donated a pieced quilt, which was finished by the society and sent last winter with a donation of dried fruit and clothing to the Indian Mission. Later a donation of clothing and literature was sent to the Southern Mission.

TREASURER'S REPORT.

*Receipts:*

Entrance fees.....	\$18 25
Monthly dues.....	23 35
Donations.....	5 80
Two Socials.....	28 12
Work.....	7 50
Manse.....	20 00
Barrel and box to Cache Cr. Miss'n.	36 00
Box to Selma.....	18 64
Total.....	\$157 66

*Disbursements:*

Jewish Missions.....	\$20 00
Home Relief.....	1 00
Indian Mission.....	36 00
Southern Mission.....	18 64
Freight and Postage.....	5 24
Missionary Picture.....	6 10
Expenses of Socials.....	3 07
Materials for Work.....	12 35
Manse.....	50 00
Books.....	75
Incidentals.....	1 80
	\$154 95
Balance in Treasury.....	2 71
Total.....	\$157 66

In closing our report we desire to express heartfelt gratitude that God has been so mindful of us in again giving us a settled pastor, Rev. J. B. Gilmore, and we feel assured that He *will* bless us still.

MRS. S. A. MILROY, *President*.

MRS. MARY M. FORREST, *Secretary*.

AGNES J. HART, *Treasurer*.

York, N. Y., August 14, 1896.

NEWBURGH, N. Y.—Resolutions of Y. P. S. C. E. of 1st R. P. Church, Newburgh, N. Y., on the decease of Miss Mary E. Ross.

Inasmuch as it hath pleased our Heavenly Father to take from our midst our beloved sister to dwell with Him in the Father's home:

*Resolved*, I. That we bow in humble resignation to our Father's will. "Even so, Father, for so it seemed good in thy sight."

II. That we bear testimony to the faithful, consistent, Christian walk and conversation of our departed sister and co-laborer, whereby she "adorned the doctrine of our Lord and Saviour Jesus Christ."

III. That we be admonished by this to greater faithfulness in the service of our Lord. "To have our loins girded, and to look for and hasten the coming of our Lord and Saviour Jesus Christ."

IV. That we commend the bereaved to the comforting power of the Holy Spirit, that He might strengthen them through His word, wherein He hath promised: "I will not leave you comfortless, I will come to you." "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you to myself; that where I am

there ye may be also." "As thy day is so shall thy strength be."

V. That a copy of these resolutions be sent to the bereaved family and also to the church papers.

MRS. MARGARET D. WILSON, }  
IDA R. HENDERSON, } *Committee.*  
WILLIAM D. FOSTER, }

NEWBURGH.—A tribute of respect to the memory of James L. Ross, by the Y. P. S. C. E., of First Reformed Presbyterian Church, Newburgh, N. Y.:

Our Father came into our Christain Endeavor garden on Wednesday morning, August 5th, and plucked the very choicest fruit, our beloved vice-president, James L. Ross, at the early age of 28 years.

He was the possessor of a rarely beautiful Christian character, modest and unassuming in manner, amiable, forbearing, of a peace-loving and peace-making disposition.

He was never heard to speak an uncharitable word of any one, and a marked trait of his character was his intense loyalty—loyalty to his Master, to his church and to his friends.

He was conscientious and faithful in the performance of every duty, and in the church, the Christian Endeavor, the Sabbath-school, the Mission and the prayer-meeting, was always found at his post, no matter what the attractions for others else-

where. His life was a living epistle to all.

Often in our meetings his prayer was, "Make me a strong character for Jesus Christ," and to those associated with him, his growth in spirituality was very marked, and the influence of his example was felt and acknowledged by all who knew him.

By his daily walk he showed that, to him, C. E. meant "Christ Enthroned" in his heart and "Christ Exalted" by his life.

Seeing such a strong character and useful life taken from us and promoted to higher service:

*Resolved*, that we, as a society, endeavor to learn the lesson that Christ would teach us, and that we reconsecrate ourselves from this time to do more faithfully what He would like to have us do.

To the lonely father and brother we extend our heartfelt sympathy, and would commend them to the God of all comfort, who will tenderly bind up all their wounds.

*Resolved*, that a copy of these resolutions be sent to the bereaved family and also to the religious papers for publication.

ABBIE MAY,  
LIZZIE HENDERSON,  
MARY E. WILSON,  
*Committee.*

Mr. Ross and his mother both passed away on Wednesday, August 5th, within twenty minutes of each other, and just six weeks after the departure of his sister Miss Mary E. Ross.

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He that winneth souls is wise,  
In the gracious Master's eyes ;  
Well may we contented be,  
To be counted fools for Thee.  
So may we redeem the time,  
That with every evening chime,  
Our rejoicing hearts may be  
Blood-bought souls brought back to Thee.  
F. R. HAVERGAL.



## MONOGRAPHS.

## VICEROY LI AND MISSIONS.

During his visit to New York Li Hung Chang gave an audience to representatives of various societies that are engaged in missionary work in China. To the very flattering address of Rev. F. F. Ellenwood, D.D., who had been chosen to represent the delegation, the Viceroy replied courteously through his interpreter, and then instructed his secretary to read the following formal reply. It is an exceedingly interesting paper, and well worthy of preservation as the emphatic testimony of an avowed follower of Confucius to the value of Christian Missions.

"Gentlemen: It affords me great pleasure to acknowledge the grateful welcome to this country offered to me by you as the representatives of various boards and societies who have engaged in China in exchanging our ideas of the greatest of all truths which concern the immortal destinies of man.

"In the name of my august master, the Emperor of China, I beg to tender to you his best thanks for your approval and appreciation for the protections afforded to the American missionaries in China. What we have done and how little we have done on our part is nothing but the duties of our government; while the missionaries, as you have so ably expressed, have not sought for pecuniary gains at the hands of our people. They have not been secret emissaries of diplomatic schemes. Their labors have no political significance; and, last, not least, if I might be permitted to add, they have not interfered with or usurped the rights of the territorial authorities.

"In a philosophical point of view, as far as I have been enabled to appreciate, Christianity does not differ much from Confucianism, as the golden rule is expressed in a positive form in one, while it is expressed in a negative form in the other. Logically speaking, whether these two forms of expressing the same truth cover exactly the same ground or not, I leave it to the investigations of those who have more philosophical tastes. It is at the present enough to conclude that there exists not much difference between the wise sayings of the two greatest teachers on the foundations of which the whole structure of the two systems of morality is built. As man is composed of soul, intellect and body, I highly appreciate that your eminent boards, in your arduous and much-esteemed work in the field of China, have neglected none of the three. I need not say much about the first, being an unknowable mystery of which our greatest Confucius had only an active knowledge.

"As for intellect, you have started numerous educational establishments which have served as the best means to enable our countrymen to acquire a fair knowledge of the modern arts and sciences of the West. As for the material part of our constitution, your societies have started hospitals and dispensaries to save not only the soul, but also the body of our countrymen. I have also to add that in the time of famine in some of the provinces you have done your best to the greatest number of the sufferers to keep their bodies and souls together.

"Before I bring my reply to a conclusion, I have only two things to mention.

"The first, the opium smoking, being a great curse to the Chinese population, your societies have tried their best, not only as anti-opium societies, but to afford the best means to stop the craving for the opium, and also you receive none as your converts who are opium smokers.

"I have to tender, in my own name, my best thanks for your most effective prayers to God to spare my life when it was imperilled by the assassin's bullet, and for your most kind wishes which you have just now so ably expressed in the interests of my sovereign, my country and people."

#### THE EVANGELICAL ALLIANCE AND THE SULTAN.

Many of our readers have already seen the following letter from the Evangelical Alliance for the United States to the Sultan of Turkey. The petition, as it is called, was engrossed on heavy paper and forwarded, through the Department of State, early in April. As a record of facts in regard to Treaty Obligations, with which all interested in our missionaries and their work should be acquainted, and a statement of wrongs inflicted on Christians in the Turkish Empire, at least with the tacit consent of a Ruler pledged to protect them in the enjoyment of religious liberty, it is well worthy of preservation:

"His Imperial Majesty, the Sultan: By direction of the Evangelical Alliance for the United States, which represents members of many churches and is in accord with the convictions of millions of American Christians, and which has among its chief objects the promoting of religious liberty and the opposing of religious persecution, we respectfully memorialize Your Imperial Majesty with regard to freedom of con-

science and worship, and the persecutions of Christians, within your Empire.

"We take the welcome opportunity of assuring Your Majesty that we are true well-wishers of both yourself and your dominion. We crave for you, and for all rulers of nations, the blessing which God gives to those only who 'do justly and love mercy and walk humbly before Him.'

"More than a year ago there came to us tidings of sore religious persecution in Turkey. But we delayed our remonstrance, hoping that the alleged facts might prove to be overstated. We remembered the solemn pledges of religious toleration which had been written in the treaties of your Government, and proclaimed to your people and the world in Imperial decrees. We called to mind the justly famous Hatti Humayoun of 1856, which is still in full force, with the sacred guarantees of both civic and religious rights of Your Majesty's non-Mussulman subjects. We recollected the glorious words put therein by His Imperial Majesty, Sultan Abdul-Medjid: 'As all forms of religion are and shall be fully professed in my dominion, so no subject of my Empire shall be hindered in the exercise of the religion he professes, nor shall he be in any way annoyed on this account.'

"We bore in mind the treaty of July, 1878, known as the Berlin treaty, which not only confirmed the right of religious liberty, and the exercise of all forms of religion in every part of the Ottoman Empire, but also declared: 'The Sublime Porte undertakes to carry out, without further delay, the reforms demanded by local requirements in the provinces inhabited by the Armenians, and to guarantee their security against the Circassians and the Kurds.'

"How could we believe, in the face of these enactments and Imperial declarations, that religious persecutions had become within Your Majesty's Empire a wide-extended and persistent reality? But the painful evidence has accumulated and has been substantiated, until we can no longer be silent. By the personal witness of victims, and by the written testimony of observers whom we know to be competent and truthful, the terrible facts have come before us.

"First—We respectfully submit that within the last eighteen months multitudes of the unoffending Christian subjects of Your Majesty's Government have been massacred. Thousands of those who trusted in your protection and obeyed your laws have been foully murdered; and under such circumstances as force us to the reluctant conclusion that the attack was inspired by religious hatred. By the fact that the massacres have been confined to Christians, and by the further fact that, again and again, the alternative openly offered has been an escape from torture and death by an abjuring of the Christian faith, we are compelled to believe that the hostile motive has been essentially religious.

"Second—Additional proof that religious freedom in Your Majesty's Empire has been recently, and now is, unlawfully assailed is found in the fact that in hundreds of instances Christian parents have been violently compelled to pronounce a formula which is held to commit irrevocably both themselves and their children to a faith which is against their conscientious desire and belief. Christian men have been subjected by physical force to that circumcision which, in Your Majesty's domain, is

regarded as completest proof that a man is not a Christian.

"Third—Hundreds of Christian churches, monasteries and schools have been plundered and demolished, and utmost pains have been taken to destroy the sacred Christian books and to dishonor that Cross which Christians regard as the very emblem of their faith. In this respect, also, the destruction has been as methodical as resistless.

"Fourth—Thousands of Christian women have been outraged, and thousands of Christian children slain, by the same persons who have murdered Christian men, forced other Christian men to forswear Christianity and receive circumcision, and laid waste Christian churches, monasteries and schools. It is unmistakably significant that for this supreme profanation and cruelty, as for the other cited crimes against religious freedom, Christians alone have been selected as victims.

"In short, and from first to last, the outrages fall manifestly within the mode and spirit of that religious persecution which is wholly forbidden by the law of Your Majesty's Empire.

"And here permit us to assure Your Imperial Majesty that as our American missionaries in your dominion have always been your sincere well-wishers, and as they have always exercised their influence in favor of loyalty and against disloyalty, so they have found the overwhelming majority of your Christian subjects thoroughly faithful to their sovereign and to his just authority. Whatever may have been the unlawful designs and acts of a very few restless agitators, it is certain that the many thousands on whom the woe has already fallen have been entirely innocent in both thought and deed.



"Therefore, in the name of those Christians in the United States whom we represent, and in the confidence that we also speak the views of those Christians represented by our sister Evangelical Alliances in Great Britain, France, Belgium, Switzerland, Germany, the Netherlands, Denmark, Italy, Spain, Greece, Turkey, Syria, South Africa, Japan, China, and New South Wales, we respectfully ask of Your Majesty that the existing and sacred guarantees of religious freedom in Turkey shall straightway be fulfilled and henceforth be upheld. Candor and sincerity toward Your Majesty constrain us to say, with all solemnity and earnestness, that unless this, our petition, is granted, and persecutions are brought to an end, and the Christians in Turkey are guaranteed life, liberty and the pursuit of happiness, we shall leave no effort untried to unite all the liberty-loving people of the civilized world in urging the Governments to avenge the wrongs and sufferings of the Christians within your Empire.

"In closing, we renew our declaration of sincere regard for Your Majesty's personal welfare, and for the rightful peace and prosperity of your throne and kingdom. We declare to you that if similar persecutions should anywhere arise against Mussulmans we would seek their protection as earnestly as in the present instance we seek the protection of Christians. In Your Majesty's behalf we remember that the same God who has declared that He will overthrow those who commit violence and oppression has freely promised to uphold those who rule in righteousness and love. May He direct Your Majesty in all your ways.

"WILLIAM E. DODGE, *President*."

To this respectful paper there was re-

ceived from the Porte, after months of needless delay, the following reply—a masterpiece of duplicity and falsehood:

"IMPERIAL LEGATION OF TURKEY,

"WASHINGTON, August 4, 1896.

"Sir: I have received to-day the following dispatch, dated July 19, 1896, from His Excellency, Tewfik Pacha, Minister of Foreign Affairs of His Imperial Majesty the Sultan, in answer to the letter of March 26, 1896, which the Evangelical Alliance for the United States of America has caused to be sent to His Imperial Majesty:

'The Evangelical Alliance for the United States of America has sent to His Imperial Majesty the Sultan, our august master, a letter, a copy of which is herewith enclosed, concerning the pretended outrages against the liberty of conscience and the persecutions of Christians in certain provinces of the Empire.

'As you will perceive by perusing this piece of writing, the statements therein made, drawn from hostile sources, do not conform to the truth. Indeed, all impartial persons are unanimous in recognizing that since the reign of the Sultan Osman I., the founder of the illustrious Imperial dynasty, up to our day, the Christians of Turkey have been treated in the same manner as the other subjects of the Empire, and that the Imperial Government has protected their property, their lives and their honor, and has assured them full and entire liberty of conscience. This principle, sanctioned by the Imperial firman, which the Sultan Orkhan delivered to his brother, when he had appointed him commander-in-chief of the Imperial Army, has been, later on, confirmed in a more precise manner by his illustrious successors. It can be seen, therefore, how complete the security is

which the Christians in Turkey enjoyed since the foundation of the Empire.

'Furthermore, the state of prosperity in which the latter find themselves is actual proof that the Imperial Government has assured them, as well as to its other subjects, all the well-being which they might desire; that the complaints of those among them who pretend to be oppressed are absolutely without foundation, and that the latter have recourse to this expedient in order to justify their seditious attitude.

'Whilst the inhabitants of our lands are thus at liberty to profess their religion, the other nations, profiting by the state of barbarism of African peoples that have not yet been reached by civilization, force them to embrace Christianity, violating thus their liberty of conscience.

'Again, nobody will deny that a great number of Mussulmans of other countries see themselves forced to emigrate to Turkey in order to have their honor, their lives and their property protected against the arbitrary and vexatious procedure which they suffer from the hands of Christians, and to seek a refuge with the Khalifat.'

"I pray you to inform me when this letter is received, and permit me to assure you of my great respect. MAVROYENI.

"To the President of the Evangelical Alliance for the United States of America, New York."

#### GOD SLOW, BUT SURE.

Two Jews of Bagdad have lately purchased all the land on which ancient Babylon stood. That Babylon by whose waters the Jews in exile wept and prayed is now the property of those who, in their despair, hanged their harps upon the trees that are therein. All that remains of palaces and

"hanging gardens" in that city where Daniel was cast into the den of lions and "the three children" into the fiery furnace, is now held in fee by Hebrews. We have here another illustration of the marvelous tenacity of the ancient chosen race. The Jews have survived all the races and civilizations which clustered about the capitol of the mighty Babylonian Empire. Though in their long history the predictions of the prophets have been fulfilled, and the cup of suffering has been drunk to the dregs, their permanence has not been affected. On the other hand, the powers who became their conquerors and oppressors have fallen one by one. Assyria and Babylon perished ages ago; the Greek power waned and passed away; the Roman Empire is gone; but the Hebrew race is indestructible. In the race itself is fulfilled the old legend of the Wandering Jew, doomed to survive the rise and fall of nations till the last great day.—*Exchange*.

#### THE VALUE OF MISSIONS.

The *Allgemeine Missions-Zeitschrift* publishes the following remarkable testimony to the work of Missions in South Africa, from the pen of a German military officer, Lieutenant Von Francois:

"What merchants, artisans and men of science have done for the opening up and civilizing of this country, is as nothing in the balance compared with the positive results of missionary work. And this work means so much the more, because all self-regarding motives, such as always inspire the trader or the discoverer, and are to be found even in the soldier, are absent in the missionary. It must be an exalted impulse which leads the missionary to give up comfort, opportunities of advancement, honor

and fame for the sake of realizing the idea of bringing humanity into the kingdom of God, into sonship to God, and to instill into the soul of a red or black man the mystery of the love of God. Self-interest is put aside, and the missionary becomes a Nama or a Herero. He gives continually, not only from the inner treasure of his spiritual life and knowledge. In order to be able to do that he must unweariedly play now the artisan, now the farmer, now the architect; he must always *give* presents, teaching, improvements, never *take*; he must not even expect that his self-sacrifice will be understood. And to do this for years, decades even, that truly requires more than human power; and the average mind of the European adventurer, hardened in self-valuation and self-seeking, cannot understand it. I used not to be able to understand it; you must have seen it to be able to understand and admire!"

#### ARMENIAN REVOLUTIONISM.\*

*Rev. George C. Raynolds, Missionary in Van, Turkey.*

It is time to speak out about the criminal revolutionary movement that has been going on among the Armenians of Turkey and their compeers, who are now residing in various parts of the world. It is important that the public should discriminate between the Armenians as a people, and the party among them who have been fomenting a revolutionary propaganda in this country and outside of it for so many years. The need of the Armenian people for the help of the Christian world it is

impossible to overstate. But sympathy accorded to the revolutionary movement is most fatally misplaced, and does much to make the condition of the nation constantly worse. Let me briefly state the history of this movement.

It is some twenty years since patriotic agitation began to be heard of in this country. That the Armenians had a just grievance there is no manner of question. But their condition was not worse than it had been for centuries before. Indeed, in certain directions, some amelioration had taken place. Improvement was specially marked in the direction of education, which at that time had become quite common in the cities and more or less so among the villages. The necessary effect of education is to cultivate a spirit of manliness and dissatisfaction with injustice and wrong under which man may be suffering. Armenians thus educated sought to make known these wrongs to the civilized world, and enlist the good offices of the European Powers in their behalf, as at the Berlin Conference. The Powers should have taken some effective measures to redress their wrongs. As this was not done, but only such notice taken of their complaints as increased the irritation of the Moslem ruling class, it is not strange that the thought of revolutionary measures began to be broached among the leaders of the people. Nor would those familiar with the condition of the Christian population of this land deny that there was oppression and outrage enough to justify the sufferers in throwing off the galling yoke, if they were able. But another element is essential to justify a movement of this kind, viz., a reasonable hope of success. This, in the case of the

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\*We have not had time to write to Rev. Dr. Mathews, of London, G. B., for his permission to republish this paper from the *Quarterly Report*, but we are sure he will pardon the liberty we have taken.



Armenians, was entirely wanting, as their missionary friends and others constantly pointed out to them. But despite the advice and warnings thus offered, the propaganda was pushed on, and one of the saddest things about it was the utter ignoring of all sound moral principles on the part of its organizers. They openly taught that falsehood, robbery, murder, were perfectly justifiable, if they helped on the "Cause," or were deemed advantageous by the leaders.

The sympathy justly manifested towards the Armenians, awakened hope on the part of the revolutionary leaders that the Powers would take up their cause, some of them being foolish enough to expect that an autonomous State would be established for them. When these manifestations of sympathy slackened, or the hope of outside interference lessened, they felt that something more tangible in the way of oppression was needed to spur on the flagging zeal of the Powers; and so, three or four years ago, we began to hear of plans to stir up the Kurds to commit some great outrage, which should horrify Europe and lead to the realization of their hopes. However, the Turk did not wait for their initiative, but substantially, unprovoked, horrified the civilized world by the fiendish barbarity of Sassun. A cry for redress went up from the civilized world, and especially from the English-speaking nations, which the ruling class could not ignore; and hopes, alas, false, were kindled in the hearts of the Armenians, and the revolutionary party among them took on new boldness, while the Moslems were stirred up to still greater fanaticism.

And now comes the saddest episode in all modern history, the terrible series of

massacres which began last autumn—and which have culminated, I trust, in the events of the last fortnight. That the Turks can be justified for the unspeakably cruel methods they have pursued in their efforts to eradicate rebellion, no one will claim. The blood of slaughtered thousands, the mass of whom were in no sense rebels, protests to Heaven against the savagery of this complacent people.

But, on the other hand, the revolutionists are not less to blame than the Turks themselves for the events of these bloody months. It was their ill-advised demonstration at Constantinople that first lighted the fires of fanaticism last fall and early winter that swept over the land, a very besom of destruction. Van alone of all the large cities of the land then escaped. It certainly seemed that the testimony of those months of carnage, taken in connection with the attitude of the Powers, was enough to prove that revolutionary methods and demonstrations could not fail to increase the intolerable burden resting on the Armenian people. But here in Van, three different revolutionary societies, each with its leaders from abroad,\* persisted in keeping up their criminal propaganda. Men dressed in a way especially to irritate the Turk, and armed to the teeth, kept up nightly patrols of the streets, frequently coming under the observation of the Turkish patrols, and, in one instance, having a brush with them, in which a Turkish soldier was killed. They issued proclamations abusing the Sultan and inciting the

\*These are Russian Armenians, that is—lawless adventurers of Armenian origin, but now, for the most part, in the pay of subordinate Russian officials, whose superior authorities are thus shielded from blame, if the plotting be detected, but who are ever ready to take advantage of any opening that may arise for Russian interference.

people to revolt, and nearly all of these documents fell into the hands of the Vali. They kept up a regular system of forced contributions to a "Patriotic" fund, with the repeated accompaniments of house-breaking and murder.

It is really wonderful that our good Vali and his associates should have succeeded in preserving the peace so long. It is clear that he was sincerely desirous of avoiding trouble, and he even took pains to let it be known that if the revolutionists would withdraw across the border, their going would be winked at. We Americans did all in our power to persuade these gentry from abroad to withdraw, and allow no more demonstrations of disloyalty to take place; and when Major Williams arrived as English Consul, he took pains to have his opinions on the subject understood. We talked with the leading ecclesiastics, urging them to persuade these foreign emissaries to withdraw, and to restrain native demonstrations. But it was all in vain, as they would listen to no argument or appeal. It is easy to see how intensely such a course would arouse the Moslem leaders. The outlying Kurds, who had had frequent encounters with these revolutionists, were aroused to the extremest hate of the very name of revolutionists. It is not then to be denied that there was in Van an organized revolutionary party, of considerable strength, well known and sufficient to justify the government in taking vigorous steps to suppress it. That it was not an easy matter to deal with must be confessed. These leaders were never alone, but always with well-armed attendants about them. The situation of Van makes it especially difficult to deal

with, or arrest those who can secure the run of the place. Police or soldiers attempting to arrest these men knew that they were in great danger of being shot from the houses, or from behind walls; and so the government seems to have really feared to deal with the matter in the regular, legal way. Yet they felt that the presence of these rebels could be endured no longer. Possibly, under such circumstances, and considering the existing state of civilization, the action of the government in the city need not be so severely condemned, though the letting loose of the Moslem and Gypsy rabble upon those Armenians whose houses were surrounded by Turkish houses, and which consequently had never sheltered revolutionists, sufficiently outrage all our sense of justice. A number of the middle-class Turks, however, granted refuge to these hunted Armenians, while others of them escaped within the line of the exclusively Armenian quarters, which the rabble did not venture to attack. Within this range the revolutionists had a well-arranged plan of defense, with houses fortified at strategic points, defended by large numbers of well-armed men, who resisted the attack, killing a considerable number of Moslems, including a captain of artillery and some other officers.

After this work had been going on three days, Major Williams obtained the consent of government to offer to the revolutionists that ten of their leaders and a certain number of arms should be surrendered to the Major himself, who with his government would guarantee their personal safety, only they should be exiled from this country. Had they promptly accepted

these terms, Major Williams is confident he would have been able to secure their acceptance by the government. But they postponed and temporized till new occurrences had further excited the Moslem population, and the terms had to be modified; even then prompt acceptance would have saved the city, but a still further delay and new developments, particularly the killing of Turkish officers, necessitated a second modification; but even this guaranteed the lives of those who gave themselves up and the safety of the city. This was formally and sneeringly rejected, and these brave defenders of their nation, who had figured so long as the saviours of this city, slunk off in the night, taking with them all the arms the people had been compelled to contribute for, and persuading hundreds of boys and young men to cast in their fortunes with them, and leave their families to do as they could.

This revolutionary leaven has not penetrated the whole nation, though it has extended much further than we could wish; but I desire the friends of humanity to distinguish between the Armenians who are now suffering so cruelly, and of whom so many have already given up their lives rather than sacrifice their faith in our common Saviour, and the blatant revolutionists who have so cruelly betrayed them. For the former we still entreat the aid they so much need, and without which they cannot survive. For the latter, I ask that you will withhold both encouragement in moral lines and pecuniary aid, and do the best you can to put an end to the nefarious business in which they have been so long engaged, and which has brought such untold horrors on a land they profess to love.

## ROLLING AWAY THE STONE.\*

*Rev. Theodore L. Cuyler, D.D.*

The New Testament records two most wonderful deliverances from the power of the grave; one was the raising of Lazarus by the omnipotence of Christ Jesus, and the other was the resurrection of our Lord Himself. In both cases there was the striking incident of the *rolling away of the stone* that closed the entrance to the sepulchre. Both have their spiritual suggestions.

The first scene mentioned was hard by the village of Bethany; for there is no probability that Lazarus was buried within the confines of the village. His tomb was hollowed out of the rock, and a large "golel" or flat boulder bars up the entrance. Without stands the weeping Jesus, surrounded by the two weeping sisters and a company of mourners. A single wave of that omnipotent hand could have opened that rocky tomb in an instant; but it never was the habit of our Lord to perform a single superfluous act. Jesus does not do for His people what they can do for themselves. Wherefore, He says to some of the bystanders, "Take ye away that stone!" Upon the one side of that stone was mouldering death; on the other side, stood One who was Himself "the resurrection and the life." While the obstruction remained, the miracle was stayed; as soon as it was removed, the mighty command was spoken, and Lazarus came forth!

That marvelous scene at Bethany affords a vivid illustration of a truth to which Christ's followers in our times should give earnest heed. That truth is that Christ's

\* Reprinted from *The Presbyterian*, Philadelphia, Pa.



work can be helped, and that it can be hindered, and often is hindered, by human hands. Christ was as loving and as powerful at Nazareth as He was elsewhere; but He "did not many mighty works there *because of their unbelief*." That was the obstructing stone which hindered the blessing. In our day and our land there are many stones that seem to hinder the loving Saviour in His mighty work of raising to life the souls that are dead in trespasses and sins. If Christ's people, when faithful, are co-workers with Him, it is equally true that when they are unfaithful, they work against Him. One of these obstructing stones is found in the unworthy and inconsistent lives of so many professed Christians. When we consider the enormous number of evangelical discourses that are preached, and of prayers that are offered, and the vast outlay of time, money and effort, the number of souls that are converted each year seems lamentably small. In many congregations not more than a dozen; very rarely as many as a hundred. The advance of the Church upon the world is painfully slow. One reason for this small progress is found in the positively un-Christian influence of multitudes who represent Christianity before their fellow-men. The man who in a prayer meeting saith, "Lord, Lord!" and yet doeth not the will of the Master when out of the meeting, is a practical antagonist to the conversion of souls. All that numerous class who figure on church rolls, and yet figure as sharp dealers or mercenary politicians, or canting formalists, or loose livers—all these are as positively an obstruction to the work of Christ in reaching dead sinners as that boulder was to His reaching the dead Lazarus. These are

tremendous obstacles. And in view of them the Master is sounding in the ears of His Church the solemn command, "Roll ye away this stone!"

Another stone of hindrance is found in the self-indulgent spirit of all that large class who seldom exert themselves except under the bribe or the bait which may be held out to selfishness. They will not attend upon God's worship unless they are baited by pulpit or musical attractions; and while they do not consult the weather in going to their business or pleasure resorts, they always consult it in going to church. They are loath to engage in any work of philanthropy or of social reform unless their love of novelty is appealed to, or their self-esteem. They contribute to Christ's treasury what is left over after they have footed all the bills of pride or fashion or easy living. "Let him who would come after me *deny himself*," saith the Master. Self-indulgence in some form is to-day the chief hindrance to the spread of the Gospel. We must roll away this wretched stone from our church doors, or Christ Jesus will not come in and bring the sorely needed spiritual blessings.

There are other stones which bar the path of Christ when He seeks to reach the multitudes lying in death. There is the stone of bitter censoriousness and uncharitable bigotry. And what a huge hard rock at the very mouth of the cave is *unbelief*! "Roll ye away these stones!" is the dictate of common sense as well as the command of our Master. But how? The only fit answer is—by honest confession of sins and *practical* repentance. Every delinquent or backsliding or self-coddling member of Christ's Church who sets himself or herself upon a new course of life does a

part in rolling away the hindrances. Personal repentance, personal re-conversion, personal self-consecration, accomplish the needed work. The loving Jesus stands waiting with the precious boon of *life* to the dead; shall His own professed followers block His way? That was a soul-thrilling hour at Bethany when that "golel" was removed, and that flash of life shot into that charnel house of putrefaction! It was the most memorable day in the history of the village. There is a glorious experience awaiting also every church that will roll away the hindrances that obstruct the full outpourings of the Holy Spirit. No song of joy is so sweet as—"the dead are alive, and the lost are found!"

These practical suggestions of the scene at the tomb near Bethany leave us but little space to consider the wonderful scene at the "new tomb in the garden" near Jerusalem. At the early dawning of the first day of the week, the two Marys, with Salome and Joanna, go out of the northern city gates to visit the sepulchre, bearing with them precious spices. It is an errand of sweet womanly love for their crucified Lord. As they draw near the sacred spot, a difficulty occurs to them of which they do not seem to have thought before. They said to each other, "Who shall roll away for us the stone from the door of the sepulchre?" They remembered, then, that it was too heavy for their weak hands to manage, and must have gone on with anxious hearts. Their difficulty is soon solved; for lo! as they approach the tomb they discover that the barrier is gone! For an angel has descended from heaven and *rolled back the stone* from the door, and is sitting upon it, clothed in a shining radiance!

What a rich lesson this beautiful incident in the sublime resurrection triumph conveys to us! Faith and love go on in their enterprises in this world to redress the wronged, and to help the weak, and to deliver the bound, and to rescue the perishing. Cynical selfishness sneers at them, and unbelief reminds them that their hands are too weak too wrestle with the big bowlders that obstruct their path. Grant that they are too feeble. Scepticism takes no account of the transcendent truth that Christianity is a *supernatural* thing, and that the supernatural power of the Almighty is on its side. That angel from heaven rolling away that rock to let forth the risen Christ is a glorious token of the power of the Holy Spirit to burst through and to break down every obstacle to the kingdom of that conquering Saviour. Brother, sister! be of good cheer; if love to Jesus and immortal souls inspires thy efforts, there is no boulder that Almighty power cannot roll away.

*Brooklyn, N. Y.*

### THE WORLD'S GREAT NEED.

In the *Ladies' Home Journal* Mrs. Margaret Bottome says:

"The greatest need of the world to-day, the greatest need of our families, of our churches, is holy women—women of God, women of divine power. O that we could get thousands of women who would arise and shake off the dust of worldliness, and say 'a heavenly race demands my zeal and an immortal crown.' Young women into whose hands some of us will, ere long, lay our work, we ask you to carry the banner of the cross. You to whom we look for help in this world, for our King, our Lord and Saviour, Jesus Christ, will you not conse-

crate your young womanhood to Him, to His cause, the salvation of immortal souls? This will be worthy of your being, and on this line there will be no disappointment. After a few short years you will lay your trophies down and be crowned with victory at His feet, and then an eternity of progress will still be before you! Try to be so like Him here, that the people will see God in you. Surely this is worth living for, and while some things are not within our reach, this is."

### BIBLE-READING NATIONS.

One clear line of distinction has been drawn among the races and nations as they now stand on the face of the earth. It is the dividing line between barbarism and true civilization. On the one side of it are darkness and degradation; the people sit under the shadow of all death; cruel superstitions and irresponsible despotisms scourge mankind; humanity and morality have scarcely a name; and human corruption, rolling up its volume of degradation, accumulating with each generation, now deluges all that part of the earth with miseries which we can scarcely apprehend. On the other side of that line, light shines more or less clearly; true civilization has dawned and is shining more and more toward perfect day; the arts and sciences have place, and are advancing; the forms of government have been liberalized; the institutions of humanity flourish; and morality finds firm foothold in the enlightened consciences of men. This broad distinction strikes us at a glance and demands explanation. What beneficent power has lifted these above those? For we know that once, and not very far back in their history, these better nations lay

weltering in all the savagery and suffering that still afflict the pagan portions of the earth. What agency was it that entered that dark realm and weighed up these nations from the great deep of their misery and inspired and guided them in their upward path? What radiant power, what genius of mercy has wrought here and not there, differing them as day from night? God's Word has done it! The Bible—it is the Bible that has wrought this wonderful change! The entrance of God's Word hath given this light. Just that portion of the earth where the Bible has been disseminated among the people, just that, sharply defined as you can draw a line on the map, with only a narrow margin of twilight, is the part that has emerged from the darkness of barbarism and holds the front, the historic foreground of civilization.—*The Bible Society Record*.

### NOTHING IMPOSSIBLE.

We are so familiar with the fact that two-thirds of the human family, for every member of which the Lord of Glory died, are strangers to His love, that this stupendous fact too often fails to touch our conscience and bind our will. It is certain we ought to evangelize the world, for He has commanded us to do this. It is certain we can evangelize the world, for He never mocks when He commands, and He Himself is with us always, and His Omnipotent Spirit abides with His Church militant here on earth. Why, then, does not Christendom answer: "Lord, at Thy bidding we ought, in Thy power we can, by Thy grace we will"? To prayer and praise nothing is impossible. Ours must be the prayer of penitence for the neglect of past centuries, neglect which we ourselves have inherited



from by-gone years, and which we, as a Church, have only very partially shaken off. Ours must be the wrestling prayer of faith: "Lord, I will not let Thee go, except Thou bless me." Ours must be the importunity of Daniel when he prayed: "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for Thine own sake, O my God: for Thy people are called by Thy Name." Ours must be the holy confidence that we have an Advocate with the Father, One whom the Father heareth always, and that He will clothe His ambassadors with the Pentecostal power of the Holy Ghost.—*Dr. Bickersteth, Bishop of Exeter.*

#### UNIVERSITY EXTENSION.

That portion of the map of Asia which lies along the equator, suggests earthquakes, head-hunting Dyaks, pirates, mangrove swamps, cocoanuts, Mohammedan Malays, monkeys, fevers, constant rain, and many things of a semi-barbarous nature; but we do not believe that any white man non-resident in those regions ever thought of putting his finger down on any part of the above-mentioned area with the remark: "They need a university there." Yet this is what the principal of the Anglo-Chinese school at Singapore says of Singapore itself. In fact, his growing educational work is seriously embarrassed because the Malaysian archipelago has no university of its own. Fortunately the London University is able to supply the need in part; and the various tribes and races and tongues of Malaysia will be represented in a London University examination held at Singapore for students of the Anglo-Chinese school there, and other educational institutions in

such outlying places as Java, Borneo, Celebes, and probably Papua itself.—*Indian Witness.*

#### THE BIBLE AND THE PEOPLE.

Wherever the Bible has gone a great and blessed change has come. It has created the *people*. It has given a new aim to government, a new character to literature, and diffused freedom, intelligence and comfort among the masses. At once, upon the dissemination of God's Word among any people in their own language, a new power has begun to work deeply under all the customs and institutions, in the thought and heart and inner life of that people, and a new law is given to their social and civil development. The Bible alone has set man on his manhood, created a people and popular freedom and intelligence, and set the whole new world it has thus created revolving around that new center, pivoted on a people. Just all there is in our progressive humanity, in legitimate liberty and popular enlargement, is wrapped up in that—and just all that we owe to the Bible.—*The Bible Society Record.*

#### LESSON OF THE CHIMES.

In the year 1641 a traveler, visiting Amsterdam, went up into the tower of St. Nicholas' Church to note the playing of the marvelous chimes. He found a man away below the bells, with a sort of wooden gloves on his hands, pounding away on a keyboard. The nearness of the bells, the clanging of the keys when struck by the wooden gloves, the clatter of the wires made it impossible to hear the music. But in the distance many men paused in their work to listen to the chiming. It may be

that in your watch-towers, where you are wearily pouring the music out of your life into the empty lives of the lowly, that the rattling of the keys and the heavy hammers, the twanging of the wires, the very nearness of the work, may all conspire to prevent your catching even one strain of the music you are creating, but far out over the eternal sea the pure melody of your work blends with the song of angels, and is ringing through the corridors of the skies.—*Helping Hand*.

#### GO WORK IN MY VINEYARD.\*

Let us work while it's day, when the bright sun is shining,

Because by delaying, lo, then, it comes night;  
We should be still working, and never repining,  
And the work that we do let us do with our might.

The man with five talents with care made them double,

And the same careful worker was he with the two;  
We must not turn back for seeing some trouble—  
Let us trust to the Master whatever we do.

The man with one talent went digging and hiding  
Of that precious boon, and hid it away;  
And then at the last to his Lord he came chiding  
When called to account on settlement day.

Then let us work on, ye dear Christian sisters,  
By lending an ear to the Saviour's sweet call—  
"Go work in My vineyard"—let us all be enlisted  
In a field that's so wide there is room for us all.

#### THE BLESSEDNESS OF GIVING.

The Rev. Dr. W. S. Langford, in an address lately delivered in Philadelphia, said: "Man's natural drift is toward selfishness. Money is power, money is character, and the subtlest devices by which men are shut up to themselves are in the

desire to get gain, accumulate possession, amass wealth, until the venal grasp of covetousness binds them in chains. A practice which will counteract this and hold it in check is the divine remedy for a form of evil which must be fought against if men would not defraud themselves wholly of their birthright in God. Through the habit of giving, men crucify the lust for gain, break away from the clutch of avarice, beat back the covetous spirit, and put a curb on selfishness. By habitual and ample beneficence men have it in their power to widen their hold upon life, to enrich its meaning, elevate their own tone, and grow into conformity to the Great Giver."

#### PROGRESS OF THE PRESBYTERIAN CHURCH IN CANADA.

The following comparative statement, prepared by one of the most careful and accurate statisticians in our Church, and covering the whole Dominion, shows the progress of Presbyterianism in Canada during the past twenty-five years:

	1870.	1895.
Ministers and missionaries .	470	1,225
Churches and stations .	830	2,700
Families . . . . .	38,000	98,000
Members . . . . .	68,000	186,000
S. S. and B. cl. pupils .	54,000	150,000
Receipts for ch. schemes .	\$59,000	\$342,000
Receipts for ch. schemes, including interest, etc. .		437,000
Receipts for all purposes .	640,000	2,170,000
Average per com. for schemes	87 cts.	\$1.84

According to the above figures, the number of ministers and missionaries, churches and stations, families and members, has about trebled in the last quarter of a century, and contributions for the schemes of the Church have increased about sixfold.—*Canada Presbyterian Record*.

\* Original lines, by Mrs. Jane Law, of Denison, Kansas, aged 82 years.

## A TRAGIC STORY.

In *Quarterly Jottings* for April, Rev. Fred. Paton, of Malekula, New Hebrides, gives the following illustration of the cruelties that fill the dark places of earth:

At a place called Pange, a married woman eloped with a man of another village called Billy. The natives went to get the pair, but did not succeed. Their failure was a pretext for a hideous deed. According to heathen custom the killing of a relative of the evil doer is almost equal to killing the actual transgressor. Having failed to catch the guilty parties, the natives took the woman's child—a little girl of four years old—and *buried her alive!* The deed was hushed up, and I heard nothing of it till six days afterwards.

On my urging peace, they agreed to cease active war until they had caught the woman. At length they caught her. My teachers pleaded earnestly for her life, and it was agreed that she should be spared. The promise, however, was of little avail, for the woman's son waylaid and murdered her.

The Pange tribe having thus lost two lives determined, in revenge, to kill two people of the other village. The villain Billy, who had caused all the trouble, had escaped, so they decided to kill his brother Surnidangov and his baby-girl of two years old. The mother rushed away with her child, and sought refuge in a powerful village, whose chief was her brother; and Surnidangov fled for refuge to the Pangkumu Mission Station, ten or twelve miles distant by the track. His house and yam house were burned almost to ashes.

Billy now appeared upon the scene and deliberately went to the Pange tribe, offer-

ing to save his own life by murdering his brother Surnidangov. The tribe agreed—not caring whether the evil doer or his relative were slain, so long as one of their lives was forfeited. Billy then made arrangements—as it afterwards appeared—for some of the Pange tribe to meet him and witness the murder. Of course all these plans were kept secret, and Billy came to Pangkumu with the utmost suavity. He drank tea out of the same panikin with his brother, and in the most friendly spirit suggested that they should go together on a visit to their mother. Though we never imagined the treachery that was lurking in Billy's breast, we felt it would be unwise for the brother to venture, and warned Surnidangov not to go. However, it was of no avail, and they left the Mission together.

We watched them through the glass, and presently in the distance saw a band of men approaching them. They were men of the Pange tribe, and we feared the worst. The suspense was most painful. Presently Billy slipped stealthily behind his brother, and raising his musket shot him in the back. The wounded man dashed into the bush and fell forward dead! The murderer and the Pange men fled, leaving the body in the bush. One of our Mission scholars found it lying where it fell, and, having kindly buried the poor victim by the seashore, came and told us. We visited the spot and put more sand and stones over the body to save it from desecration.

But the Pange tribe were not yet satisfied—one life only had been taken, against the two they had lost—and now they wanted to kill the fatherless baby-girl. I was able to interpose to save the child—



urging peace; and a French trader behaved splendidly, by going to the tribe at ten o'clock one night and forbidding the death. The natives rose in anger, and the mother of the trader, a French lady, came to Pangkumu to be out of danger. But no fighting occurred. The good offices prevailed, and peace was proclaimed on October 31st.

The peace ceremony was interesting, though the actors were heathen. The one tribe brought a standard of beautiful leaves and flowers to the sacred ground of their enemies and laid it down, with pigs for a feast. Then the others, in their turn, offered a peace standard of leaves and flowers, and placed it in the sacred ground of the smaller tribe, also with pigs for a feast. The feast was then made and peace declared.

The two teachers living nearest to the troubled district behaved well, and had a steady effect for peace. They showed no fear, and it was only at my suggestion that one teacher went to another village for a short time when the natives were becoming angry.

I was constantly in the villages during the troubles, and was always treated with great courtesy. The day that the French lady came to Pangkumu, before reaching the boat we met three fighters, but not a gun or weapon was to be seen. They were too well bred to show a weapon of war before a harmless lady, though scoundrels enough to shoot her if they thought it expedient.

I have seen as many as one hundred muskets at one time on the beach near the part at war. On one occasion I met two chiefs and sixty men by appointment. Not a weapon was in sight, and it was only

when the guns had to be shifted out of the glare of the sun that I knew every man had a gun handy, and every gun was loaded.

Such are the heathen, who some people say are so happy that it is quixotic to bring the Gospel to them.

Exactly the same trouble as I have described happened quite recently between Pangkumu and another village near. But the villages had heard the story of the Prince of Peace, and though only Semi-Christian they abstained from fighting; the affair was quietly investigated, and settled by a fine of five pigs.

Thus there is sunlight and shadow in our Mission district. But I hope the good Word is surely spreading—brightening the dark places, and bringing life and immortality to light through the Gospel. There seems at least more earnestness among our people.

#### THE CHILD-WIFE.

Mr. Paton also contributes the following incident to *Quarterly Jottings*:

Lately a husband shot his wife—a little girl of thirteen years—through the leg, and then broke her arm. The sole cause of this murderous attack being that the poor child had not worked so regularly in the garden as the wretch thought she ought. The little wife with broken arm and wounded leg, actually walked six miles to Pangkumu, to find in the missionary the tenderness that was sadly lacking in her savage husband. She received careful medical attention. The bullet had penetrated her leg above the knee, and her arm was broken in both bones. She is now able to use her left arm quite freely again, and will soon return home recovered.

May we pause for a moment to think of this pathetic case. What strange new ideas of God may have arisen in that little child-wife's breast as she painfully toiled over that weary journey! We are tempted to conjecture. "The Missi will receive me. He is so kind to everybody. How different to our men. But then he is a white man, and perhaps that is the reason of his kindness. Yet no, there are white men as cruel almost as our men. He says it is his God—the Jesus God. That this God loves us and pities us. I hope some one loves us. It is so hard to be always badly treated." Could a heathen child of thirteen have any such feelings? Possibly not in completeness; but may not The Eternal, who discerns in the bud the full-blown rose, have seen some such bud of promise in the sighs and silent wistful longings of a poor dark child-wife in her cruel bondage and pain? Thank God for the band of devoted missionaries in these dark islands, and for the money and prayers that support them in their Christ-like work.—*Quarterly Jottings*.

#### WHY THEY DON'T GO.

Burdette hits many a nail on the head. How like human excuses are the following:

"So you are not going to church this morning, my son?"

"Ah, yes; I see. 'The music is not good;' that's a pity. That's what you go to church for—to hear the music we demand."

"'And the pews are not comfortable.' That's too bad—the Sabbath is the day of rest, and we go to church for repose. The less we do through the week the more rest we clamor for on the Sabbath."

"'The church is so far away; it is too far to walk, and I detest riding in a street car, and they're always crowded on the Sabbath.' This is, indeed, distressing. Sometimes when I think how much farther away heaven is than the church, and there are no conveyances on the road of any description, I wonder how some of us are going to get there."

"'And the sermon is so long always.' All these things are, indeed, to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street car, with a hundred other men, breathing an incense of whiskey, beer and tobacco, hang on a strap by your eyelids for two miles, and then pay fifty cents for the privilege of sitting on a rough plank in the hot sun for two hours longer, while in the intervals of the game a scratch band will blow discordant thunder out of a dozen misfit horns right into your ears, and come home to talk the rest of the family into a state of aural paralysis about the 'dandiest game you ever saw played on that ground.'"

"Ah, my boy! you see what staying away from church does. It develops a habit of lying. There isn't one man in a hundred who could go on the witness stand and give, under oath, the same reasons for not going to church that he gives to his family every Sabbath morning. My son, if you didn't think you ought to go you wouldn't make any excuses for not going. No man apologizes for doing right."—*Religious Herald*.

God be merciful unto us and bless us; and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations.

## EDITORIAL NOTES.

—The *HERALD OF MISSION NEWS* will be glad to hear from those who have not yet forwarded their subscription for last year and to receive renewals for the current year. It requires more than the total receipts from 200 subscribers to meet the expense of issuing one of their double numbers, and the preparation of engravings to accompany "A Trip Through the Mission Fields" will require a large outlay. No assistance has ever been asked for this enterprise but what comes to the paper legitimately, from the men and women who have been good enough to order it mailed to their address. Nothing is solicited but prompt payment of what is due. Any loss that may arise from giving subscribers more than they can fairly claim in return for their money falls where it is cheerfully borne.

—We regret to learn that J. Beattie Dodds, M. D., died of yellow fever on the 8th of September, in Central America. No particulars have reached us. Dr. Dodds was a young man of sterling character, and his sudden removal, as he was entering upon his life-work, is a great mystery. We deeply sympathize with his mother, and other members of the family, in their bereavement.

—In a few days a Circular will be mailed to the pastors of the Church, asking them to present to their congregations the claims of the Foreign Missions. The total amount received from churches, Sabbath-schools and Missionary Societies, individuals and

bequests, fell more than twenty-five hundred dollars short of the Synodical appropriation. The congregations did not contribute in their annual collections enough to cover the single item of missionaries salaries, to say nothing of the Mission expenses, which amounted in the three fields to seven thousand seven hundred and seventy-eight dollars. No wonder the Treasurer had to report a large overdraft. Nor does such a showing speak well for the liberality of the Church.

The Board needs the hearty co-operation of the pastors. If the people would receive a blessing, they must give, for giving is a principle of vital importance, and fundamental to the constitution of the Christian Society.

—Thirteen dollars, a contribution of the Christian Endeavor Society connected with Southfield Congregation, towards the relief of the Armenian sufferers, was received in September, through their pastor, Rev. Joseph McCracken, of Birmingham, Mich. The money has been handed to Mr. Walter T. Miller, who will remit to Asia Minor through the usual channel.

—Since last report the following contributions have been sent in for salary of Pastors' missionary for a third year:

Rev. G. M. Robb.....	\$10.00
Youngstown, O.	
" T. J. Allen.....	5.00
Sterling, Kan.	

The following contributions have also



been received from elders toward the salary of their missionary for a third year :

Mr. R. G. Robb.....	\$4.00
Sharon, Ia.	
“ L. M. Samson.....	5.00
Wyman, Ia.	
“ John Robison.....	4.50
Dresden, O.	
“ W. G. Adams.....	3.65
Oakdale, Ill.	
“ Robert Wylie.....	3.65
Harlansburg, Pa.	

The young women of the Church, too, have made the following payments towards the salary of their missionary for a fourth year :

Miss M. H. Gilchrist.....	\$12.50
“ Ella Gilchrist.....	4.00
Delhi, N. Y.	
Mrs. J. H. Kilpatrick.....	12.50
Utica, O.	
“ Mary A. McClurkin.....	5.20
Oakdale, Ill.	
Miss Myrtle Tippin. ....	3.65
Gregory, Kan.	
Mrs. A. J. Ferguson.....	5.00
Philadelphia, Pa.	
“ T. J. Allen.....	5.00
Sterling, Kan.	
“ M. E. Latimer.....	5.20
Rose Point, Pa.	
Miss Mary J. Gray.....	3.65
Clarksburg, Pa.	
Mrs. Mattie Patton .....	3.65
C. E. Society.....	12.00
Evans, Col.	
Mrs. Ella Robb.....	5.20
Canton, China.	
Miss Annabel Gilchrist (Two Years).	7.30
Delhi, N. Y.	

At the close of a missionary meeting held early in August, in Dublin Road

Church, Belfast, Ireland, a lady who has always manifested a deep interest in Foreign Missions, expressed to us her cordial sympathy with the work the American Church is doing in Syria and Asia Minor. The following morning a note was handed us enclosing £1, “which,” she wrote, “it is a great pleasure for me to be able to put in your care to be devoted to whatever missionary work you consider most desirable. You are certainly doing a good work. But when one sees the terrible need of the world all our work seems very trifling. Oh, for the Breath to breathe on the dry bones! Then the army shall rise to evangelize the world even in this generation.” The money has been added to the young women’s fund.

—At the suggestion of Miss Mary A. Sterrett, 3343 Ludlow Street, W. Philadelphia, Pa., we publish the following list of societies and individuals that have contributed towards the summer expenses of Telgie Ibrahim :

L. M. S. Bethel cong.....	\$1.00
L. M. S. 3d Philadelphia cong.....	1.00
L. M. S. Geneva cong.....	1.00
L. M. S. Brookland cong.....	2.00
W. M. S. 1st Newburg cong.....	1.00
L. M. S. New Alexandria cong.....	1.00
L. M. S. Princeton cong.....	1.00
Miss Jennie W. Wylie.....	1.00
Miss Minnie R. Wylie.....	1.00
L. M. S. Cedarville cong.....	1.00
L. M. S. New Concord cong.....	1.00
L. M. S. Utica.....	1.00
W. M. S. La Junta.....	1.00
L. M. S. Parnassus.....	1.00
Miss Maggie Robinson, Dresden, O..	1.00
L. M. S. Clarinda.....	1.70
A Friend of Missions, Clarinda, Ia...	1.00

L. M. S. Winchester.....	1.00
Syria Boys' Mission Band, Baltimore cong.....	1.00
<hr/>	
Total .....	\$20.70

—We did not have the privilege of attending the International Convention of Reformed Presbyterian Churches in Glasgow this summer. But when in Scotland and Ireland, on the way home from the Mission fields, we heard it spoken of everywhere as a gathering representative and delightful in all its features. The papers were of the highest order, and all the discussions were conducted in such a way as to reveal a wealth of logical ability and good judgment. If one-half of what was told us is true, the meeting must have been in every sense of the term a success.

It gives us pleasure to send the following Circular into every home that is visited by the *HERALD OF MISSION NEWS*:

To the Members and Youth of the Reformed Presbyterian Churches:

Fellow Covenanters:

I send you herewith Circulars regarding the Memorial Volume of the late Convention in Scotland, now in the hands of the printers, and to be issued as soon as possible.

The Programme of Contents will show at a glance that the new Volume will contain masterly expositions of those great Scriptural principles which produced the Scottish Reformations, and which are destined to bring unity to the Churches and prosperity to nations. By its variety of matter from the pens of many contributors, the book is lifted at once above all publications by Reformed Presbyterians for many generations, and will possess perma-

nent interest as the united voice of the Reformed Presbyterian Church everywhere at this critical period of her romantic history.

The Convention Executive respectfully request all who desire to promote the spirituality and fidelity of the Church to assist in the circulation of this Volume, and they earnestly recommend:

1. That every family in all Reformed Presbyterian Congregations possess a copy of the book.

2. That all the Young People of the Church obtain copies for themselves.

3. That Elders or others order copies for the poor families and members of their congregations.

4. That all Covenanters obtain subscribers among their friends outside the Church. (Circulars for this purpose will be sent on application.)

By the hearty adoption of these and like measures for the circulation of this Volume the Church would grasp an unprecedented opportunity of strengthening her own convictions and pressing her distinctive principles on the public mind. A circulation of 10,000 copies is *not* beyond the ability of the Church; this number is often reached by even fifth-rate novels. Your personal effort is earnestly requested to secure this object. The circulation of 10,000 copies by so small a Denomination would place a crown of completeness on the late Convention—a Convention carried through (as all present may testify) amid numerous striking signs of the presence and power of the Lord.

Yours faithfully,

JAMES KERR,

*Chairman of Convention Executive.*  
*Glasgow, August 1, 1896.*

The Memorial Volume will include :

THE CELEBRATION at Lochgoin.

OUTLINES of the Sermons delivered in connection with the Martyr's Memorial Service, on Sabbath, June 28th, at places inseparably identified with Covenanter Story.

PAPERS on Personal and Family Religion ; the Law of Christ and Social Questions ; the Worship and Government of the Church ; the Headship of Christ in Church and State ; Attainments of the Second Reformation ; the Duty and Benefits of Public Covenanting ; Unfinished Aspects of the Covenanting Struggle ; Necessity for the Present Maintenance of the Distinctive Principles of the Reformed Presbyterian Church ; National Reform ; Missionary Enterprise, etc., etc.

RESOLUTIONS on Public Questions : the Authority of the Word of God ; the Matter of the Church's Praise ; the Drink Traffic and Intemperance ; the Sabbath ; Impure Literature ; the Law of Christ in Politics, etc., etc.

MEMORIALS of Scottish Martyrology, including original lines on the Pulpit Bibles of Cargill, Peden, Paton and Macmillan.

ADDRESSES delivered at a public meeting in Free Assembly Hall, Edinburgh, on Temperance, Missions, Secret Societies, etc.

A FULL LIST of all the ministers, members and young people of the Church present at the Convention.

ILLUSTRATIONS : Lochgoin Farmhouse (Old and New) ; the Howie Monument ; Greyfriars Churchyard ; Martyrs' Monument in Greyfriars ; Bothwell Bridge ; Renwick's Monument ; the Bass Rock ; Westminster Abbey and St. Margaret's ; the Howie Relics ; Drumclog ; Peden's

Monument at Cumnock ; Bibles of Cargill, Peden and Paton ; the Grassmarket of Edinburgh, etc.

*Fac-Similes* of the following " Memorials," shown at the Convention : Handbill proclaiming Conventicles in 1685, a Page of Renwick's Letter, and the Order to Colonel Douglas by Dalzell of Binns.

Also a page-size reproduction of the large Photograph of the Members and Friends of the Convention, taken in Greyfriars Churchyard, Edinburgh, on July 3.

The Memorial Volume will be printed in clear long primer type, and will amount to about 600 pages 8vo. It will be handsomely bound, with gilt lettering on side and back. In the full expectation that at least 5,000 copies will be ordered, the price will be \$1 ; but, should the orders approach 10,000 (as the Convention Executive earnestly hope they will), the price will be \$0.75—in all cases carriage free. All who order 20 copies will receive an additional copy free. No profits are sought on the publication. Copies will be printed for *Subscribers only*.

The HERALD OF MISSIONS NEWS will be pleased to receive orders for this valuable book ; or orders may be mailed direct to Rev. Dr. Kerr, 19 Queen Square, Glasgow, Scotland.

Fleming H. Revell Co. have mailed us an interesting book of 160 pages, entitled " Missionary Heroines in Eastern Lands." It records the life-work of four devoted women in Mission fields. Each story is well worth the 75 cents asked for the whole volume, and we commend it to our readers.



*Editorial Notes.*

*New York, Sept. 15, 1896*

*Received to-day, through Herald of Mission News, the sum of One Hundred and Two Dollars and Sixty-five Cents, being the contribution of Elders of the Reformed Presbyterian Church towards the third year's salary of their Missionary, Miss Jennie B. Dadds, Mersina. Asia Minor.*

*Also received, through the same channel, from the Young Women of the Reformed Presbyterian Church, the sum of Five Hundred and Seventy-five Dollars and Fifteen Cents, towards the fourth year's salary of their Missionary, Dr. W. M. Moore, Suadia, Syria*

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*\$575.15*

*Walter T. Miller,  
Treas*

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